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# Social Progress

*America's Senior Citizens*

DECEMBER 1954

# Social Progress

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## FROM THIS VANTAGE POINT...

### New Ideas About "Old Age"

MANY people think about "old age" in terms of such descriptive words as "cranky," "childish," "senile," "sickly," "delicate," "absent-minded," "crotchety," and "rheumatic." They think of Whistler's mother, resigned and placid, apparently lost in memories of happier years. They think of chronic illness and dependency.

It is time that we discard stereotyped thinking about later maturity. Older people simply do not fit the pigeonholes to which we have been accustomed to assign them. Grandma Moses, spry at 90, finding in her painting a new joy and release, is a truer symbol of "old age" today than Whistler's famous painting of his mother. One cannot help being impressed by the number of people in their 70's and 80's who hold positions of vast influence in public affairs—Conrad Adenauer of Germany, for example, and Winston Churchill of England, as well as a large and important group of persons in American judicial and legislative life. Governor-elect Averell Harri-man of New York assumes the heavy burdens of public life at the ripe old age of 62. We are beginning to see how completely silly it is to expect people to be ready to retire at the age of 60 or 65.

In the Roman Empire at the time of Christ the average life span was in the neighborhood of 25 years. By 1800 life expectancy was only 35 years. By 1900 the average life span in America was approaching 50 years. At present it is nearly 70. One out of every ten persons in America is 60 years of age or older. Our population statisticians tell us that in 1975 the number of people over 60 will be approximately one fifth of the total population.

Many Churches are taking a new look at their ministry to older people. The subject is being given special attention by the Adult Work staff of the Board of Christian Education, with whom the editors have co-operated in preparing this issue of SOCIAL PROGRESS. The staff, under the direction of Rev. William C. Schram, is at present engaged in the study of older adult work both in our own churches and in other denominations and will be prepared shortly

to offer full program suggestions. The Adult Work staff is prepared now to give counsel and suggest resources to churches concerned with a program for later maturity.

The interest of the local church in this matter should, of course, be community-wide. It should include such concerns as retirement plans and benefits, housing for older people, health services, parks and recreation. American social workers who studied care of the aged in Europe last summer have reported enthusiastically of the amazingly good housing accommodations for the aged. In Holland and in the Scandinavian countries they were likewise impressed by the apparent lack of interest in such activities as the "golden age clubs" popular in our land.

### Social Security for Ministers

RECENT Congressional action makes it possible for a minister to "include himself" under Social Security benefits on a voluntary basis. This he may do as an ordained minister of the gospel, regardless of whether he serves a local church or a Church-related agency. In either case he is classified under the law as "self-employed."

Social Security, or, more correctly the Federal Old Age and Survivors Insurance Program, meets a need that appears to be inadequately covered by the Presbyterian pension plan. The two services complement and augment each other. The pension boards of the various Churches, almost without exception, endorse the extension of coverage of Social Security to the members of the clergy.

An executive of one of the biggest Church pension boards of the country said recently, "Any minister who does not go into Social Security on January 1, 1955, should have his head examined."

### Human Rights Day

THE sixth anniversary of the adoption by the UN General Assembly of the Universal Declaration of Human Rights will be observed on December 10, 1954. In many churches the subject of human rights will be emphasized on Sunday, December 12.

The UN Commission on Human Rights completed last spring the formulation of two covenants—one dealing with civil and political rights and the other dealing with social and economic rights. These two treaty instruments



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have been presented to the UN General Assembly where they are now under careful study by Committee Three, which deals with social and economic issues before the United Nations. The American representative on the Committee has again announced that our Government does not now propose to consider ratification of these human rights' covenants if and when they are adopted by the UN General Assembly and submitted to the nations for signature. The American Government is proposing and urging an "education and action" program based on the International Declaration of Human Rights. This effort we should endorse and support. At the same time, we should not relax our hope that appropriate covenants dealing with human rights will be adopted by the General Assembly and that our Government will see fit to ratify them in line with our historic affirmation of freedom and human rights.

The last General Assembly of the Presbyterian Church said: "We commend to our fellow Christians the Declaration of Human Rights as adopted by the General Assembly of the United Nations on December 10, 1948, as representing a legitimate and hopeful statement of freedoms and rights to which all men are entitled. We affirm support of the proposal to encourage national Governments to undertake measures effectively to implement the Declaration."

## Concerning Christmas Parties

IN MANY communities across the country quiet campaigns are under way to promote nonalcoholic Christmas parties in business offices and private homes. These campaigns are usually sponsored by local committees which are not directly connected with church or temperance groups, although Christian laymen usually take the lead.

To spur the movement, the National Temperance League is again providing "Christmas for Christ" stamps which can be affixed to letters and Christmas greetings. They may be purchased from the National Temperance League, Inc., 131 Independence Avenue, S. E., Washington 3, D. C. (200 stamps, \$1.00; attractive discounts on larger orders).

We heartily endorse the plan and we trust that some effort along this line will take place in every community reached by SOCIAL PROGRESS.

—Clifford Earle,  
Margaret Kuhn,  
H. B. Sissel

# "Use Us or Lose Us"

PERHAPS you younger people who are reading SOCIAL PROGRESS are unaware of the increasing number of your fellow citizens in America who are 65 years of age and older. We who belong to that category of "senior citizens" or "older adults" have begun to grow up. But we are not ready to be laid on the shelf; believe us, we mean just that.

Every day, including Sundays and holidays, nearly a thousand men and women in the United States pass their 65th birthday. In a year, that adds up to some 365,000. Or, to put it another way, 1 in 12 of America's population is 65 and older. And the ratio of us to younger people keeps increasing.

We are not all homebound or in institutions, and the majority of us will never be completely dependent on younger people. We believe we have lives to complete, contributions to make, and satisfactions to achieve. That is why we are saying, "Use us or lose us."

The United States is one of the few countries in which older people have to fight for the respect of the younger age groups. We are not complaining, but we face that reality. Perhaps we are to blame in part for not deserving the respect, but we believe younger people need to have their attitudes changed toward older folks.

The Society of Friends long ago summed up the basic needs of the aged simply and succinctly: "Somewhere to live, something to do, someone to care."

A radio program sometime ago gave this bill of rights for older people:

The *right* to be treated as persons

The *right* to be treated as a grownup

The *right* to a fair chance on our merits

The *right* to have our say about our own life

The *right* to a future

The *right* to have fun and companions

The *right* to be romantic

The *right* to the help of one's family in becoming interesting to them

The *right* to professional help when necessary

The *right* to be old

Maybe that sounds like insisting on rights without accepting responsibilities, but we believe that if we are given a chance, we will discharge our responsibilities creditably. Try us.

Signed: *America's Senior Citizens*



# We Are All God's Children

By EARL F. ZEIGLER, *Editor for Uniform Lessons and Today*

AN AGING woman wrote to one of the editors in the Witherspoon Building thanking him for a certain devotional booklet that had come into her hands. In her letter she said:

"We older people have the same needs as younger folks in many ways. If they are tempted, so are we; if they get discouraged, so do we. If they have fears about the future state of the world and think they can solve their problems by eating, drinking, and being merry, so are we tempted. 'What's the use?' is our daily devil. But when we read of the qualities that are needed to make strong men and women out of our weakening old bodies, we feel encouraged to grasp the essentials and press on. We have been placed here for a purpose, we most surely believe, and we cannot obtain that goal by giving up before our race is won. Keep on encouraging us. We'll still make good if you don't lose faith in us."

She must have been writing under the inspiration of another "older adult," who when corresponding with the Philippian Christians said:

"Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. Brethren, I do not consider that I have made it my own; but one thing

I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded." (Phil. 3: 12-15.)

Paul had a place in his theology for the aging. They were children of God with a purpose in life and a goal to attain. They were capable of struggling with serious affairs, and they had a secure place in the Early Church.

## Respect for the Aging

One of the basic teachings of the Bible is respect for the aging. It was written into the Fifth Commandment, "Honor your father and your mother," and it was part of the cultural teaching of Judaism. Too often Christians have limited this Commandment to respect of growing children for their parents. This was not the original intention; respect was to continue throughout life, and into succeeding generations.

This respect was not merely a sentimental gesture of patronage, but a deep-seated devotion to the aging. They were to be cared for, given security, and obeyed as long as they lived. They were counted among the assets and not the liabilities.

The Christian religion inherited this respect from Judaism, and taught it to Gentile converts who may have been less willing to bear the burdens that older people often became. Not until recent years has the Christian religion wavered in its attitude toward older people. Economic competition may have contributed to the loss of respect. But we must challenge every move that puts the aging on the scrap heap. It is contrary to our affirmation of faith in the worth of every human being under God.

### **Stewardship of Life**

Our Christian belief in the sacredness of human life—all life, young, middle age, aging—requires us to admit that one period of life is not more useful in the sight of God than another. If aging people ever get the notion that their stewardship responsibilities to God and man are over with, they will become as worthless as chaff. Unwittingly younger people often contribute to this loss of a sense of stewardship by making the aging seem worthless, or by failing to help to provide useful things for them to do. "Use us or lose us" is as true of a septuagenarian as of a teenager.

### **Assurance of Security**

Life lived with God is secure. A hundred Bible passages could be quoted to support this thesis. Not the security that assures a bank account, like the widow's oil that Elisha sup-

plied for a time; not freedom from anxiety such as Paul suffered with his thorn in the flesh; not even assurance that death may not strike in unexpected ways. That is not the security that spiritual people seek. They are content to believe in a God who cares, a God who loves, and a God who has breathed into them the breath of life so that they become imperishable.

In the last two decades or so this assurance of security for older people had been imperiled by lack of confidence in their continuing usefulness. Not that many older people are scared about being the victims of mercy killings; they are more fearful of dying of dry rot because nobody wants them, or because their continued existence is politely endured. What they want and need is the security of being useful in ways comparable to their abilities.

### **Churches and Secular Agencies**

Churches are in danger of assuming that secular agencies can solve the security problems of older people. Churches want nonchurch agencies to tell them what to do with older people. This is in reverse. It is the churches that should be telling nonchurch agencies, or have a program for close co-operation. Feeding an older person, dressing him, giving him a bed to sleep in—almost any nonchurch agency can do that. What the older person needs and wants is a relationship to Something outside



himself, Something bigger than society, Something that loves his loneliness into happiness and joy.

This is the security that only religion can give. And the churches have within their hands and hearts the resources to make older people feel secure.

### Conference on Aging

The First National Conference on Aging, held in Washington, D. C., in 1950, sponsored by the Federal Security Agency, brought together representatives of almost every agency interested in the welfare of the aging. The churches were also represented.

The church section of the conference reported its findings and recommendations in the publication *Man and His Years*, pp. 205-224 (see Bibliography, on inside back cover).

What might be called "A Theological Agenda for the Churches" came out of the deliberations of these Protestant, Jewish, and Roman Catholic delegates. In listing man's spiritual needs, they included:

Assurance of God's continuing love

Certainty that life is protected

Relief from heightened emotions

Relief from loneliness

A perspective that embraces both time and eternity

Continuing spiritual growth

A satisfying status in life

A feeling that older people continue to be people

Creative urges to be expressed  
Opportunities to practice the full religious life

A study of this agenda immediately suggests some of the ministries that churches can offer older people: worship, training in prayer, training in the devotional life, participation in the sacraments, personal counseling, worth-while church activities, service to the homebound and the institutionalized, and an evangelistic outreach for the unchurched.

Granted that the churches must depend on nonchurch agencies for many resources to which older people are entitled, it remains true that the basic theology of the churches demands that they go into action on a wide front for the older generation in our midst.

### Lake Geneva Conference

In the summer of 1953 some one hundred and fifty representatives of Protestant churches held a week-long conference at Lake Geneva, Wisconsin, to lay the foundations for future work with older people. The findings of the conference have been preserved in a fifty-cent booklet, *The Fulfillment Years* (see Bibliography, on inside back cover). This booklet should be in every pastor's library and made available to lay workers in the church. It contains the best thinking available among Protestant leaders for church work with older people.

# The Eighth Age of Man

By J. HERBERT NAGLER, M.D., *Past President, Pennsylvania Academy of General Practice; Attending Physician, Home for the Jewish Aged and Lucien Moss Home for Incurables, Philadelphia*

TO THE Shakespearean seven ages of man has been added in the past decade an eighth—the age of seniority. This penultimate age is characterized by maturity of mind and body, full or almost full vigor, experience—and nothing to do because of retirement rules.

This is a most unfortunate circumstance, unfortunate for the individual involved, for his near and dear ones, and for society as a whole. Whereas all preceding ages represent the climb up the hill of life, and whereas the last represents a descent, this one represents a perfectly flat plateau of neither progress nor retrogression, but differing from all the others in that the individual is forced by society to lie inert while time passes him by. As a result of his sojourn on this do-nothing plateau, the ex-worker in his latter sixties becomes suddenly an old man—stiff from inactivity, dulled in his cerebrations by absence of motivation, and limited in his activities by inadequate finances.

**The phenomenon of retirement** of masses of the population is

a very recent one, the result of continued pressure by organized labor in the 1930's. At that time the concept of a stationary or receding economy with technologic progress indicated to American labor leaders a need to restrict the size of the working force. One of the methods of limiting the over-all labor force without inducing too much opposition was to set an age of compulsory retirement—usually around 65. During that depression decade, as indeed during all of human history until the middle 1940's, it was easy to persuade most people that at 65 a person was old enough to retire.

In the last eight or ten years, however, there have developed improvements in life and longevity that make this "labor termination date" quite inaccurate, and there is now considerable feeling among labor, management, and government that this enforced shortening of laboring life was not such a good idea. A man or woman of 65 is no longer "ready for the shelf." Many of them will still be around, barring atomic bombs or a new ice age, for another thirty or forty years, and many of them



should continue to be in our national working force.

The presence of these newly preserved oldsters has not yet been adequately appreciated, least of all by themselves. There have always been folks who lived to be 80 or 100 years old and kept very busy working and amusing their juniors. The difference now is not in the oldsters' existence but in their greatly increased number, and this presents new problems to society. These problems thus far have not nearly been solved. But solved they must be, for these people are going to be with us from now on—or rather, we who discuss the subject must make adequate plans now, for one day we ourselves will attain retirement age and the problem will then be beyond our solving.

Church leaders should consider this problem as being particularly significant to them because the older folks as a group are more closely bound to the church and more likely to remain in the same neighborhood than are their children or nieces and nephews. No longer are living quarters so commodious that there is always room for another Aunt Susie who keeps the children's hems in order, or for Uncle Ed who amuses the young ones with his war tales as he whittles a wooden whistle. Uncles and aunts cramp a three-bedroom house or a two-bedroom apartment, and so they must live by themselves—and more motivation is taken from them.

**The amazing addition** of ten years or more to the seventy or eighty referred to in the Bible has developed so recently that no one can yet evaluate its ramifications. New concepts of medical diagnosis and treatment have opened huge new vistas of improvement in human health and welfare. And each new step demands re-evaluation of all that has gone before; note, for example, the free use of penicillin which led to easier control of many infections and became the everyday grist of the family doctor.

At about that time medicine turned its attention to the great killers of mankind—tuberculosis, malaria, and syphilis. Now, in the same few years that have seen the development of jet aircraft, television, and H-bombs these diseases are being eliminated. Cancer has come into focus as a great killer—and the advances in recent years are amazing. Now work is starting—by the family doctor, remember, not the specialist—on the multitude of conditions educed by emotional conflicts. And therapeutic techniques are being developed and applied.

As a result the patient who did not die of blood poisoning (because of penicillin) also did not wear himself out with a bad attack of asthma. His climacteric was uneventful, and the tuberculosis he might have contacted never reached him. A small superficial cancer has been destroyed, the potential ulcer was sidetracked, and

the patient can spend all his money on a quack hair cure, or the elderly lady can try to eliminate her freckles.

**No one can guess** where medical progress will wind up. This explosion of medical technology began in 1936, reached full stride in 1947, and now continues at an unbelievable pace. Disease states that a decade ago meant sure death are treated in a visit or two at home or in the doctor's office. The influx of new methods is such that a large part of a physician's knowledge may become outdated in only two or three years, although no one has yet found the secret of eternal life, and possibly never will.

In 1952 and 1953 the U.S. death rate was less than one per cent of the total population. If this trend continues, it must mean that in the near future man will live, not "three-score years and ten; and if by reason of strength . . . fourscore years," but over a century! And the end is not even nearly in sight. For example, in the past three years three entirely new and unrelated drugs\* which combat the disease state known as high blood pressure have been discovered, manufactured, and delivered to the corner drugstore. All these advances have resulted in a change, startling in its implications, in all of modern therapeutics. No longer need the physician use a spattering shotgun pellet to hit at a given

\* Since this paper was prepared, a fourth such material has become available.

disease. He may now aim a rifle bullet and knock out the disease almost at one shot.

Now, too, medical men have taken as their inspiration not merely adding years to life but life to the years—and in so doing have added both years and enjoyment to living. Some of us realize that our profession is responsible for the creation of this new leisure class and feel it our responsibility to see that none of the leisure is foolishly wasted.

**What can be done?** What can the reader do to encourage the oldsters he reaches to make the most out of the fact that they are living in this wonderful decade? These older folks are not vegetables to be kept in hot-houses. They are "senior citizens" who deserve living facilities, work opportunities, places for entertainment designed for them just as much as those designed for younger people. Their problems may be coarsely divided into those of health, financial resources, and physical activity.

First they should be greatly encouraged to have their physical state re-evaluated. No condition, from flat feet to diabetes, from an irritation of the skin to hypertension, should be neglected or treated by older methods. It makes no difference what the topmost professor told them in 1950 about their head or joint ache, what diet he prescribed, or anything else—they should be re-examined now.

Whom should they visit? That is



difficult to answer. True, geriatricians are few and far between, but a good family doctor may live at the next corner. Let them seek out a man who is in good standing with his medical society, and make sure he is sincerely interested in oldsters. I might add that members of the American Academy of General Practice are particularly to be sought out because this is the only national medical group that requires of its members continuing medical study.

**When we have done what can be done** for the oldsters' health, the next thing is to restore what they have lost—motivation. Basking in the sun or watching TV are not enough, and frequently hobbies are too expensive. Try to form "Golden Age" or "Senior Citizens" clubs. Just give the older folks a place and time to assemble. If possible, find a suitable leader, but often as not they will quickly find plenty to do. One group I am particularly interested in has current events discussions, book reviews, hobby shows, sessions for making surgical dressings, and games. Another has dances, visits to interesting places, bingo, and community reading. The group itself inspires its members, and the result is a salutary one for the participant, for his family and neighbors—and for society by making him more contented and less frequently sick and therefore less likely to become a public charge.

Incidentally, one thing society should not do is to increase too much the financial aid it gives the senior citizen when he is ill. Increase of relief grants, free medical aid, etc., are rarely as liberal as the recipient thinks his due, and when too much is given he again loses a modicum of motivation. Far better that such funds be expended on rehabilitation aiming toward self-support.

**Society is now busy seeking** other ways to keep these older folks (who think themselves only well matured) from getting rusty. Whole towns of oldsters are being established with special one- and two-person living units.

Unfortunately, the individual oldster cannot afford to wait until someone's plans are complete. This situation, which has developed so rapidly in the past ten years, may see a particular individual rusted solid in only two or three. It is imperative that the problem be handled at once.

Stimulate your old friend right now to do something. Let it be for or without pay, and let it be an hourly, daily, or weekly task. The main aim in this development of motivation is to make the individual *have a reason for getting out of bed* on a particular day of the week.

Let the general philosophy of a program for oldsters be, "Seek occupation you can afford, seek occupation that will give you satisfaction, but by all means seek occupation."

# Trends in the Older Population

## People Live Longer Today—

- During the past half century the population of the United States has doubled, but the number of persons past 65 has quadrupled.
- There are now about 13 million persons 65 and over—a little over 8 per cent of the entire population. The trend continues. By 1975 there may well be 20 million persons aged 65 and over.

## Where They Live—

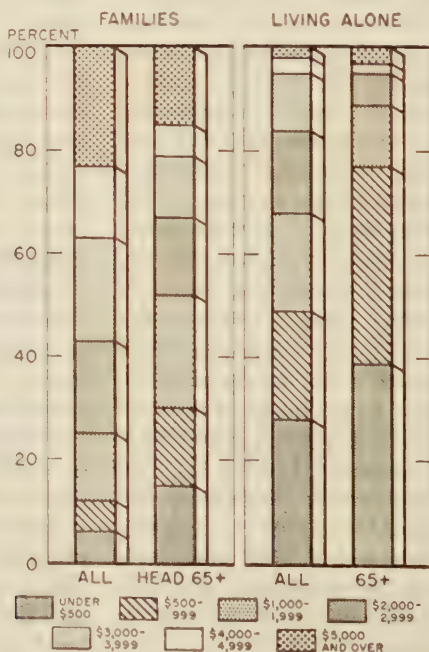
- Most older persons live in families; relatively few live alone; very few live in institutions.
- In 1950 almost 7 in 10 persons 65 years of age and over maintained households of their own. Most others lived with relatives.

## Employment Problems—

- In 1900, 63 per cent of the men 65 or over were in the labor market; today only 41 per cent.

### Aged Have Low Incomes

Income of families and of persons living alone, 1950





- Most employment past age 65 is concentrated in the 65 to 69 year old group. The ratio drops to 4 in 10 among men 60 to 74 years and to less than 2 in 10 in the age group 75 years and over.

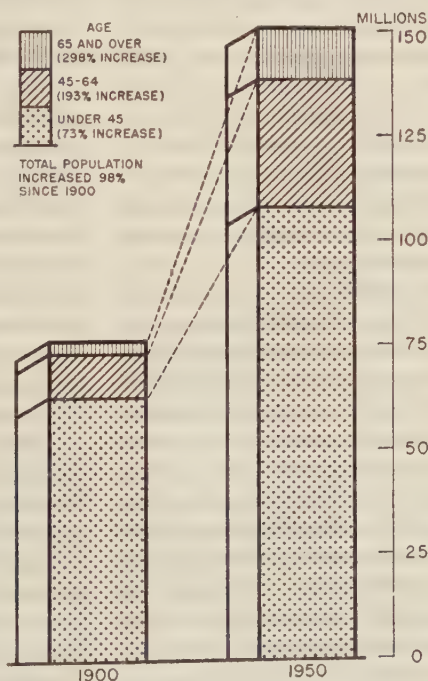
## How Retirement Comes About—

- 53 per cent retire involuntarily; only 6 per cent retire voluntarily; 35 per cent because of disability; 6 per cent for various reasons.
- The decline over the past 50 years in employment opportunities at the older ages has been paralleled by an increase in life expectancy. As a result the number of years in retirement has lengthened.

## The Implications—

- Society, no less than the aged individual, suffers when the purchasing power and living standard of one of its segments fall below par.
- It becomes a public obligation to maintain income for the aged at minimum adequate subsistence levels and in a manner reflecting the human worth and dignity of our senior citizens.

### Our Population Is Aging



Figures taken from Fact Book on Aging, Federal Security Agency, and from Our Later Years, a publication of the Pennsylvania Citizens Association for Health and Welfare.

# The Church's Ministry to Older Adults

By WILLIAM C. SCHRAM, *Director of Adult Work, Presbyterian Board of Christian Education*

SOMETIME ago a church employed a youth worker to revitalize a small church school. Later a careful study of the church's constituency revealed that the largest group requiring a specialized ministry were not the youth but people over age 65. It is late afternoon for many in our churches, more perhaps than we realize until we take our church rolls and "name them one by one." It is late afternoon for even more in our society who are outside of the Christian fellowship. In another sense, it is late afternoon for many churches which have not yet recognized the opportunity in an expanded ministry to older adults.

In an age that puts a premium on youth, it is a natural tendency to believe that a particular part of the church's program is dying if it is supported only by older persons. Many midweek services have been dropped under the weight of that kind of reasoning. Actually they might have been fruitfully continued, directed to the needs of the aged. The Church too frequently has looked at its older adults in the light of what they have been, rather than in terms of what they are or may become un-

der the dynamic impact of the gospel.

We have regarded old age primarily as a manifestation of physiological processes. In fact, the lessening of physical vigor and attractiveness, together with frequent economic and spiritual insecurity, and the loss of respected roles are contributing factors not only to physiological but also to sociological and psychological changes.

Many pastors have rightly felt inadequate to counsel at the deeper level required in dealing with behavior and psychological patterns established over almost a lifetime. But often this has blinded us to the fact that the greatest ministry to older persons who thirst for love and understanding, for a sense of acceptance and belonging, is a ministry of compassion which reveals that the Church cares.

A survey of older adult work conducted at the University of Iowa by Ray O. Johnson, for the Office of Adult Work, indicates that the Church has done little to help persons to prepare spiritually for aging. Older adults often experience loneliness as the result of moves necessitated by economic or health factors.



Have they never been led by the Church to the answer to the psalmist's question, "Whither shall I go from thy Spirit?" Often reluctant to transfer their membership from the church of their youth, they are soon adrift, finding an "unfriendly church" in their new community. Have they only themselves to blame, or has the Church failed to teach the full meaning of Christian fellowship.

### **Evangelism for the Aged**

Assuming that older persons are by nature religious, we concentrate on evangelizing the young adult. Yet estimates of the unchurched among the 13,000,000 older adults in our country run as high as seventy per cent—spiritually homeless people who may be found in nearby apartments, convalescent homes, or institutions for the aged or chronically ill. What church has consistently sought them out? How long since your church received a person over 65 on profession of faith? Nor have we always recognized that it is not enough for older adults in the church to rely on past religious experience. To be vital, their faith must be based on Christian experience today.

In many of our churches, concern for the aged has been largely that of the pastor. The time is overdue for sessions to make this a priority as they maintain spiritual oversight of the congregations.

There are specific ways in which our senior citizens can be given a

sense of belonging, of being needed by, and a vital part of, the church. In worship no pastoral prayer should be without intercession for those confined to beds of pain or to lives of solitude. Prayers of thanksgiving for the past contributions of the aged are a lift to the old and a humbling reminder of God's providential guidance to the young. Preachers are wise in sermon preparation to keep the whole span of their congregation in their thinking. Sermons of hope as well as of challenge, of the love of God through Christ for each individual, of God's compassion in dealing with his people Israel in seasons of loneliness, despair, and rejection should be included in the preaching calendar.

### **Continued Fellowship**

The homebound and institutionalized require special ministry. Organized calling by members of church boards or organizations keeps the breadth of the fellowship constantly in the thoughts and prayers of the entire congregation. Pastoral instruction is often necessary, however, before such visitation is undertaken. Tape recordings of "their own" services usually mean more to the aged homebound than an unfamiliar radio service. ("Mrs. Heywood was in church Sunday," said one bedridden woman. "I heard her cough.") Phone calls, letters on a regular schedule so they can be anticipated, weekly bulletins, devo-

tional materials, all help in maintaining an adequate ministry. However, none of these is ever a substitute for pastoral care and visitation.

If they are not to feel that they are isolated from the work and worship of the church, older persons must have a sense of continuing usefulness. Physical limitation may keep an aged saint out of the church kitchen. In our activist age that is often reason enough for counting her outside the pale of usefulness. But do the prayers of the faithful count for nothing? The women, with their "Guild of Intercessors," have recognized this important role which the homebound can have in the life of the fellowship.

It is never a favor to an older person to treat him differently when money appeals are made. The joy of Christian stewardship is known by the widow with her mite as well as by successful princes. To suggest otherwise, even from the most considerate motives, is to imply that a person's period of usefulness to the outreach of the Church is ended.

The Church can often ease the feeling of uselessness resulting from enforced retirement. Used as consultants by church boards, as vocational counselors (one retired carpenter found a whole new life when he began to teach woodworking to delinquent boys), as secretaries, historians, callers, choir mothers, librarians, researchers, decorators, etc., even the homebound retired

persons continue to contribute.

Increasingly, churches are organizing special groups for older adults. When such a group has a place in the total program of the church and is not a means of segregation, it can be of great value. In organizing, include older adults in the planning. They do not want a pacifier, do not want to be provided for, but worked with. The checker playing, crocheting older adult is a stereotype to be forgotten. Older persons enjoy most of the activities, including recreation, that younger people do. Suggest daytime meetings. Provide times of fellowship with other age groups. Help the group to discover ways of contributing to the church's work.

Older persons need a continuing opportunity for creative growth. When the learning process ceases, they cease to live mentally and spiritually. Let a church discover the things a person has waited a lifetime to do, and a "cantankerous son of Esau" can be led into a life with a whole new dimension of meaning. Study groups, perhaps meeting in homes of shut-ins, can find fresh insights in the Scripture record of God's search for just such persons as they.

What future for the older adults of our Church? The answer lies in our concern for all people, in our response to Christ's Great Commission as we realize that "all the world" includes those for whom "the shadows lengthen and the evening comes."

# After 65 — What?

By JOHN PARK LEE, *Director, Division of Welfare Agencies,  
Board of Pensions, Presbyterian Church, U.S.A.*

THE leaders of Church-related homes for older people find that it is practically impossible to provide this specialized type of care rapidly enough to meet the demand of the day. All over the country, in individual localities, in presbyteries, and in synods, members of our Church are trying to meet the needs of older people by the provision of well-run, comfortable, loving homes.

A committee of Philadelphia Presbytery, for example, taking a survey through the pastors of the churches in that area, discovered that an additional home for three hundred older people could be filled immediately on the basis of known need. This situation is not confined only to the eastern part of the country.

At the same time this is true, it is becoming increasingly apparent that for the great majority of older people an institution is not a good answer. The pattern of thinking is following that in the child-care field. Originally, the orphanage or children's home was considered the answer to the needs of the child, orphaned either by death or by parental inadequacy. Today a growing emphasis in child care is on the placement of children in adoptive or foster homes. This arises out of the belief

that there is no substitute for parents, and parents who may not be physically the father and mother of the child can, as substitute parents, provide more in the way of inner security and confidence than the best-run institution.

There is no diminution, however, in the need for children's institutions. But they are becoming more and more specialized to care for special needs of children with special problems, such as the emotionally disturbed and the delinquents. Homes are still needed in many areas where there are not enough foster homes.

So it is in the field of the aging. With the development of Old Age Assistance, the rapid maturing of Social Security and the broadening of the base of those included, and with the growth of private pension plans created by business and industry, it is becoming increasingly true that there is virtually no total financial indigence in old age. Every old person, with rare exceptions, has a minimum of income.

It has also been found to be true that people live longer, are happier and healthier, if they maintain as much activity as their initiative and physical condition will permit. With the disappearance of poverty as the



compulsion that led many in the past to seek a financial haven in a home for the aged, the tendency today is to urge older people to remain in their homes or apartments, to keep active in their churches, their societies, their lodges, busy with hobbies and crafts, using the library, attending lectures, going to the movies, watching sports, taking trips.

### **New Aid Program**

In order to make this continuance of one's life in one's own home possible, some of the agencies and homes for the aged are developing what is known as nonresident aid programs. Under this system, an older person with a limited income may receive additional financial grants which will enable him to continue life in the community of which he has so long been a part. Our own Presbyterian Church has two such programs—the Jarvie Commonweal Service, an agency of the Board of National Missions, and the Board of Pensions.

The Jarvie Commonweal Service makes it possible for large numbers of older people in the New York metropolitan area to continue their life in the manner to which they were accustomed. It provides continuing care for them if they require special medical care, hospitalization, or placement at last in some type of institution. Our Board of Pensions provides relief grants to make it possible for retired ministers who were not eligible for the pension plan of the

Church, their wives and widows, to continue to live in their own communities, in their own homes, or with friends or relatives.

The Pension Plan itself makes it possible for most of its beneficiaries to continue life in the community.

Many of those active in the field of service for the aging believe that this type of assistance—nonresident aid—is destined to become increasingly important for large numbers of older people.

### **Institutional Care**

But not all old people want to or are capable of continuing active life in the community. Things happen to them. Some become so frail that they must have help for even a simple endeavor, such as getting out of bed, bathing, or eating. Others become crippled by chronic diseases, which makes it impossible for them to get around by themselves. Still others become senile.

Some are emotionally crippled, well physically but unable to carry on alone after husband or wife has died. They need the supportive companionship of a home for the aged. Still others cannot find within themselves the resources for activity and need the guided program of a good home. There are many others in familial situations not of their own choosing which make life difficult. Oftentimes an aged mother in a son's or a daughter's home becomes a real problem to the growing family of

children, and although aware of the difficulty she is causing, she is unable to support herself on the outside. For such a person the change of residence to a home for the aged where she will have a comfortable room for herself and a large measure of independence is a very happy solution.

While it is true then that only a small percentage of the aged will in the future be cared for in institutions there is an obvious and desperate need for more institutions, and especially for those which can provide professional nursing care.

Well aware of the situation, our Churches, as noted above, are responding. Our Presbyterian Church in the U.S.A. has at present forty-four homes for the aged scattered across the country from New York to California and from Chicago to Texas. Last year these homes cared for 1,852 people. Four new homes are just coming into operation or are about to begin operation and at least two others are in the planning stages.

All of these require applicants to be in reasonably good health for their age when admitted. They have infirmaries to care for those who become temporarily ill, and most of them make every effort to provide the needed care if the resident of a home becomes unable to care for himself.

In addition, there are five nursing

homes or hospitals for chronic illness, three of which are departments of homes for the aged, one a department of a general hospital, and the fifth a part of a larger Presbyterian complex of welfare agencies.

Other Churches in the Presbyterian family are also operating homes for the aged and opening new ones.

The Bible Presbyterian Church and the Reformed Presbyterian Church each operate one home for the aged; Faith Presbyterian Church, an individual congregation, has one home.

The United Presbyterian Church has five homes related directly to it and shares with our Church in the responsibility for two others.

The U.S. Presbyterian Church has seven homes for the aged, participates with our Church and the United Presbyterian Church in the operation of another, and with our Church in the operation of two more.

All of these homes are far above the standards for such institutions required by the laws of the communities in which they are situated. Not only are they good homes from a physical point of view. When they are at their best they have something that sets them apart from all other institutions—they are the expression of human gratitude to God for what he has done in the gift of his Son, our Saviour.

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*Are the leaders of your church Social Progress subscribers?*

*December, 1954*

# The Challenge of Retirement

By MARGARET E. KUHN, *Associate Secretary, Department of Social Education and Action, Presbyterian Board of Christian Education*

INVESTMENT and insurance advertisements make retirement very appealing. Mom and Dad are seen traveling, gardening, fishing, or sitting in cozy living rooms—wreathed in smiles of utter serenity and economic well-being. But there are some sombering economic realities that the photos do not spell out. Successful retirement, with a chance to be a contributing member of society and maintain one's selfhood and dignity, is still wishful thinking for many.

Since 1940 the people 65 years and over have increased by nearly 50 per cent in the U.S.A. and now total about 13,000,000. Where are these senior citizens in our national economy? What of their own economic present and future?

The most recent annual report of the New York State Joint Legislative Committee on the Aging shows that people over 65 in our country are achieving more recognition, and steadily increasing in Social Security and other benefits for the protection of retirement years, and finding more ways in local communities to work together to seek opportunities for happiness, usefulness, and achievement. But it documents also that only a minority have sufficient interests

and incomes to make the later years a period of fulfillment and content.

There has been so much publicity and discussion of pension or retirement plans that many people think that most American workers are included in some kind of pension arrangement and/or Social Security benefits. But the facts indicate that this is not so. According to the Bureau of Labor Statistics there were 58.7 million workers employed in the U.S.A. in April, 1950. Of these, 10.6 million were self-employed and 1.6 million were unpaid family workers. Wage and salaried workers totaled 46.4 million, but even in this group only a minority were protected by retirement or pension plans.

## Increase in Man Power

Abundant statistical evidence also shows that the competition between youth and age, between young job seekers and older job seekers, will be enormously increased in the 1960's when the bumper baby crop of World War II will be ready for jobs and will be entering the labor market. Statisticians believe that the greatest threat to the job security of the workers now in middle age is the



great reservoir of man power now building up in elementary and high schools. By 1960 there will be a 31 per cent increase in those persons between the ages 14 and 17, and by 1964, 61 per cent increase. These figures indicate that our economy must plan now in advance, so far as possible, to cope with the increased numbers in the labor market and the intensified pressures in the 1960's to get older workers out of the labor market.

With the push-button age just around the corner and still wider use of office and factory machinery, some predict that only younger workers will be needed to do the work of the modern world. Others believe that push buttons will make it easier for older workers to do more and keep on the job longer because little heavy work will be necessary. Some economists foresee a continued trend toward a shorter workday and a shorter work week with all employees learning how to use leisure more creatively. These economists predict an accelerated move to early retirement at 65 years or younger.

Then, too, we have to decide as a nation whether our economy can really support and maintain increasing numbers of nonproducers. With present policies of retiring employees at 65 or 70, and present rates of longevity, more and more people will live twenty to thirty years *after* retirement. When youth spends more and more time in school, and senior

citizens spend more and more time in retirement, the serious question is whether the people who are producing goods and services can keep our economy going.

When an increasing number and proportion of our older workers retire and stop being producers but continue to be consumers, there will be a smaller quantity of goods and services to divide among the same number of people, and a proportionate reduction in living standards. Besides, even the most generous pension benefits do not provide the same purchasing power that regular pay checks do.

### **Flexible Retirement**

Despite some rather persuasive arguments that compulsory or fixed retirement age is a good thing, there is an increasing trend to permit the older worker to continue in his work if he wishes to do so—within an age range of 65 to 70 years or so. Workers are being prepared for retirement and firms are trying to develop fairer, more individualized methods for retiring workers.

Under some flexible plans of retirement some workers may continue on their regular jobs at regular pay for the same work week. Other workers continue on their regular jobs but with less responsibility, shorter hours, some change in duty, and decreasing pay rate. A third group are kept on the job but employed in another type of work which will be less

demanding on energy and physical and mental capacity. This gradual approach assists the employee in getting used to increased leisure, and getting along on less income.

### **Prepare to Retire**

Some exciting new developments are taking place in the hiring and placement of older workers. A growing number of companies are experimenting with a variety of ways of keeping older workers as efficient and productive as possible through counseling, health education, and health maintenance programs, through group morale-building, to "foster the worker's sense of significance, achievement, and security."

Counseling occurs in the normal day-to-day relationships of the employee to his foreman or supervisor or executive, with the medical staff, or personnel department. The aim is to create a positive attitude toward retirement, to help workers to want to retire voluntarily and live normal and well-adjusted, happy lives after retirement.

Considerable success has accompanied group counseling programs and various kinds of informal adult education. An automotive company in Michigan set up a series of fifteen discussions on "The Problems of Later Maturity" offered by the Extension Department of the University of Michigan and arranged by the Institute for Human Adjustment for older foremen. The pilot discussions

were so well received that these foremen became a nucleus committee to consider: (1) the advisability of holding a similar class for workmen and their wives; (2) setting an age limit for retirement.

The decision was to hold a series of classes in the local vocational school for ten consecutive weeks for workmen age 55 and over and their wives. Fifty-two enrolled in the class with an average attendance of forty. Such topics as these were presented in short, interesting lectures followed by discussion: physical and mental health, psychological factors of maturity, living arrangements and housing, standards of living, recreation and purposeful leisure-time activities, community interests with emphasis on participation in community affairs, citizenship, church work, adult education. Each evening ended with a motion picture travelogue and informal social hour. A lot of interest continued between sessions. All agreed that the classes should be continued each winter on a shop-wide basis with the age limit lowered to 45. Class leadership was well balanced between university faculty, company employees, and outstanding members of the community.

The value of such training is that it helps the workers themselves to seek retirement that is creative and fruitful. There is nothing coercive about it. The company simply offers a group of employees nearing retirement a chance to talk together about

their status and to explore some of the problems and essentials of happy and successful retirement. Wherever such group meetings are held they do seem to relieve "retirement shock."

A few larger companies have developed their own clubs of retired workers, with some activities shared with workers still on the job. Persons who are retiring and receiving company pensions are automatically made club members. In many cases, retired workers can return to company lunch rooms, to company clinics or medical departments, to company counselors, and occasionally to recreation or craft rooms.

One far-seeing executive suggested that ideally firms ought to establish a permanent retirement panel to consider each employee reaching retirement age on an individual basis. The retirement panel, as he thought, should be composed of an executive representing the physical employees' group and an executive representing the nonphysical employees' group, and an executive representing industrial relations activities. The panel would review the worker's situation for the coming year.

In many companies the administration of retirement policy is jointly shared by union officials and management. In the carpet industry, for example, the normal retirement age is 65 but retirement is voluntary until 68. From 68 to 72 the worker can continue on a year-to-year basis if

union and company agree. From 72 years on permission to continue is the prerogative only of the company.

Some labor leaders have taken a strong stand against compulsory retirement of workers even when there is a pension system. A spokesman for the United Steel Workers of America has pointed out that while the number of the aging in the population is showing a startling increase the labor force shows a substantial decrease in the number of persons 65 years or over who are still employed in the labor market. This trend of flexible retirement plans, with a union contract, is likely to increase but union leaders are demanding representation in working with management to plan and agree on retiring procedures and a benefit program available to employees after age 65.

Important as these economic matters are, this overriding fact remains—our nation needs the experience, skill, and stability of its older citizens, and must speedily discover ways of enabling them to keep on making the fullest possible spiritual and social contribution to our society. Our heretofore youthful country has shown the same prejudices and discriminations toward older people that have frustrated and burdened the traditional minority groups. Churches should be taking the lead in working for understanding and drastic changes in public attitude as well as financial outlook.



# Sanctuary

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## THE BEST IS YET TO BE

O God, thou who hast made all things,  
Who ordainest the seasons,  
Who dost set the span of years given to every creature.  
And in whose eyes a thousand years are as a day:  
In the long night watches or in the quiet moments when we are alone  
We remember that the work of a lifetime must be brought to an end;  
That the time is not far distant when we must lay down our tools  
And close the door upon the shop, the farm, the office.  
Except as one who comes to visit,  
A stranger to that which once was part of him.  
We should be glad to lay down the burdens of toil and the frets of care,  
But, fearing that income may be cut off, that life may grow stale when  
    we are laid on the shelf,  
We become anxious for the morrow.

Then we hear the Master speak:

*"Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . . And which of you by being anxious can add one cubit unto the measure of his life? . . . Be not therefore anxious, saying, What shall we eat? . . . or, Wherewithal shall we be clothed? . . . But seek ye first his kingdom. . . . and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself" (Matt. 6: 25-34).*

Into thy hands, O God, we place this day and this night,  
Believing that the morrow will also be in thy hands.  
Teach us how we may serve thee and glorify thee this day.  
O thou who didst bring us to this time and place.  
We thank thee for the years thou hast given us, the tasks thou hast set  
    for us, the opportunities opened to us.  
Now that the days of our retirement draw near, we are ready to serve thee  
    in new ways, to labor in new fields,  
Or, if need be, to wait and to watch. Amen.

## NEW BEAUTY FOR OLD

*"The hoary head is a crown of beauty, if it be found in the way of righteousness" (Prov. 16: 31, margin).*

Each season of the year has its beauty—the delicate verdure of spring, the full and luscious flowers of summer, the ripe fruit and flaming colors of autumn, the crystal white and sparkling diamond of winter. Spring bears the promise of good to come. Summer shows the process of growth at its height. Autumn brings its harvest of riches. Winter is the period of rest, repose, and preparation for new life in the spring.

If thou hast so clothed the seasons with beauty, O God, wilt thou not much more clothe the stages of life with a beauty that grows out of the purposes of each stage?

*"Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith?" (Matt. 6: 28-30).*

If thou dost give them a beauty for which they do not ask and for which they do not need cosmetics, shalt thou not also adorn us?

Childhood and youth are precarious and delicate periods of unfolding promise. Young adulthood is the period of growing responsibility and lengthening roots. Middle adulthood brings the development of the fruits of living. Later maturity brings the harvest of the fruits, the repose of fulfillment, the waiting for the dawn of a new spring.

Enable us to share fully in the beauty of each age as

*"... we all, with unveiled face, reflecting the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit" (II Cor. 3: 18 and margin).*

If the beauty of the physical body does fade, not being permanent, enable us to gain the eternal beauty of the undying soul which attains its luster from reflecting thy love, O God.

Clear our eyes that we may see this inner beauty which imparts a glow to the whole being in others, that we may not mistake the mask for the real person beneath. Amen.

*—From The Best Is Yet to Be, by Paul B. Maves. Copyright, 1951, by W. L. Jenkins. Published by The Westminster Press. Used by permission.*

# Christian ACTION

## DIALOGUE IN MILFORD

*This conversation took place recently between the pastor of a Milford, Delaware, church (not Presbyterian) and a staff member of the Department of Social Education and Action.*

**Staff Member:** "It's good of you to take time from your very busy schedule to talk with me about the unfortunate situation in Milford."

**Pastor:** "Not at all. I'm glad to talk to another minister although I must confess that we have been so deluged by reporters and others that I feel much more free to talk with a fellow minister than to anyone else."

**S.M.:** "I can certainly appreciate that. . . . Are any of the ten Negro students at Milford High School members of your church?"

**P.:** "Yes, four of them are members, and their parents have often come to me for counsel and guidance. Also, even though there are two other Negro churches in Milford the parents of the other six also tend to come to me for advice."

**S.M.:** "That's very interesting. I wonder if you'd care to tell me what you did as a Christian pastor immediately after the first mass meeting took place?"

**P.:** "Well, the first meeting took place on a Saturday, and on Sunday

*morning I spent considerable time in my pulpit trying to give guidance and encouragement to my congregation. . . . You will understand, of course, that as a Negro pastor, my relationship to the community was and is rather circumscribed."*

**S.M.:** "I understand. What did you tell your congregation on that first Sunday morning from the pulpit?"

**P.:** "Well, I said that in every period of rapid change within a society strong feelings are called forth, and in a very real sense what was happening in Milford was a kind of small-scale social revolution. I told my people that although we would hope for the best, we should be prepared to witness a number of things happen that perhaps we had never seen before. Meanwhile, as Christians, we were not called upon to participate in any of the demonstrations but rather to pay no attention to them. As Negroes, we are at the center of this controversy, but we are not participants in it. It rages all around us, but it does not directly



*involve us. The fight is between two segments of the white community and however we may feel about it personally (and all of us have very strong feelings about it), we are not to take sides with either element of the white community. Our place is on our knees, praying that this struggle may be resolved peaceably and that the wounds in our community may be healed. Further, we are to remain calm and poised, so that when the issue is finally resolved in the only way I feel it can be resolved we will have conducted ourselves as Christians."*

**S.M:** "I think I understand what you are saying, sir, but I'm not quite sure that I entirely agree with it. You say that although you are at the center of this problem, it does not 'involve' you. I hope you will forgive the presumptuous way in which a white person tries to put himself in the shoes of a Negro and then seeks to give advice. Certainly, I am not entitled to ask this graciousness of you, but I will anyway."

**P** (with a smile): "*Go ahead.*"

**S.M:** "Well, it seems to me that although it's quite true, as you say, that this is a controversy between two segments of the white community, and that the Negro students particularly and the Negro community generally are at the center of the controversy, it also seems to me that it's not quite accurate to say that the problem is not *your* problem. Although I can certainly see that many

channels of participation are closed to you by the very nature of the situation, yet are there not a few avenues of participation through which you could do *something* as Christians to help resolve this tense and unfortunate situation?"

**P:** "*What do you have in mind?*"

**S.M:** "Well, I understand that there is a local Ministerial Association in Milford which issued a statement shortly after the demonstrations took place. They called upon the citizens of Milford to remain calm and obey the law. This resolution was read, I understand, from the pulpits of the twelve churches in the community.

However, I learned that it was formulated and signed only by the white members, even though the Association itself is integrated and the colored ministers are members of it."

**P:** "*That's correct. The resolution was issued and signed only by the white members of the Ministerial Association.*"

**S.M:** "Well, ought not Christians, regardless of what color they are, stand on common ground in their attitude and in their action toward this tense situation? And is not the ground on which Christians, as Christians, stand different from and above that on which citizens, especially the two segments of the white community, stand? I think what I'm trying to say is that a statement issued by Christian leaders ought to be addressed to Christians on the basis of their faith in Jesus Christ,

not merely to citizens on the basis of their obligation to obey the law. This latter seems to me to be appealing to the lowest common denominator of civic life."

*P:* "Yes, I understand what you are saying, and in theory I agree with you. But sometimes in the practical situation there is no point at which a purely Christian approach can be effected. The fact is that the pastors of Milford are not only Christian leaders. They are also civic leaders, and although I was not present when the resolution was formulated, I suspect that they had to decide which would be a more effective action: one taken by Christian citizens in which they appealed to their fellow citizens, or one taken by Christians as Christians. I imagine that in this particular instance they felt that the latter would be the more effective course of action."

*S.M.:* "Do you think it's possible that the white members of the Ministerial Association felt that if the resolution was also signed by the colored members, the anti-integration forces of Milford would claim that the Negro members of the Ministerial Association had dominated the group and forced the resolution through?"

*P:* "Perhaps. I don't know."

*S.M.:* "Well, in any case it seems to me that if the Christian leaders in Milford stood together as Christian leaders on a common ground and said in effect: 'This is where we

stand. We stand together. We appeal to the Christians of Milford to take the only course which as followers of Christ they can take,' the action would have been effective and certainly more consistent."

*P:* "Well, you may be right, but let me ask you a question. Suppose, sitting on this davenport in front of us, was a mother and her baby. The baby is crying for milk which stands on the table out of reach of the mother and child. You and I over here on this side of the table are engaging in an argument as to whether or not we should let the child have the milk. You claim that the child should get the milk. I claim that the child should not get the milk. What ought the mother to do?"

*S.M.:* "Well, as one who felt that the mother and the child should have the milk, I would go and take my place beside the mother and say, 'I stand here and I insist upon the right of the mother and child to have the milk to which they are entitled.'"

*P:* "Ah, but my friend, I did not ask you what you would do. I asked you what the mother should do."

*S.M.:* "Well, I think the mother should accept my identification with the need of her child and be willing to let me stand with her."

*P:* "Quite right, but suppose you don't go and stand with her, then what should the mother do?"

*S.M.:* "I think I understand what you have been trying to tell me."

—H. B. Sissel

## ★ *Citizenship* ★

✕ Never before have so many seats been decided by so few votes." In those words a correspondent in *The Washington Daily News* succinctly summed up the mid-term Congressional election.

As we go to press, the smoke of the battle is beginning to clear somewhat and certain definite observations can be made on the results.

While the Democrats regained control of both Senate and House the turnover in seats was considerably below the normal average. In the House, the Democrats emerge from the election with 232 seats, which is 17 more than they held in the 83d Congress. An average loss by the party in power in an off-year election is approximately 40 seats. In the Senate, subject to a re-count in several states, which is not expected to change the over-all results, the Democrats will hold 48 seats to the Republicans' 47. The one Independent, Senator Morse of Oregon, has agreed to vote with the Democrats for purposes of organization. This represents a very narrow majority and with Vice-President Nixon eligible to support the Republicans in case of a tie vote, the Democrats must exercise rather rigid party discipline with respect to attendance, to maintain this control at all times.

No broad general pattern or trend seems to have been manifest in the election results. Except in isolated in-

stances there is no evidence of a block, a group, or a section vote. In large measure local issues and personalities seem to have been the deciding factor.

There is no indication that the President's popularity or prestige has been affected or that his program or policies have in any sense been repudiated. There is persuasive evidence that the President's last-minute "campaigning" did much to hold Democratic gains to a minimum.

Despite pre-election claims to the contrary, there is no indication in the returns of widespread disaffection among the farmers. Democratic gains in the farm sections were largely confined to the city areas.

Probably the most significant swing of votes party-wise was in the governorships. The Republicans lost 8 statehouses, resulting in a present division of 27 Democratic governors to 21 Republicans. Here, again, local issues seem to have determined the results. However, the importance of this shift nationally is emphasized by the power of the governors to appoint successors should vacancies occur in the Senate. This has special significance when it is noted that a number of Senators, particularly Democrats, are in their late seventies or eighties. The increase in Democratic governorships will aid the Democrats in this respect but several Senators in the above category are from states



with Republican governors. A change in one of these would most certainly see a Democrat replaced by a Republican and could shift control of the Senate to the Republicans by the use of Vice-President Nixon's vote, should the party so desire.

The close margin in the Senate, the relatively low turnover of seats in the House, and the close vote in so many of the contests indicates that there exists no very strong opposition to present policies and governmental trends.

As we prepare to go into a two-year period with the White House and Congress divided between the two parties, some concern has been expressed as to the outcome. As we know, this divided control is not new in our history, though it has never functioned too well.

Probably to a greater extent than any other president, Mr. Eisenhower is uniquely qualified to handle a situation of this type. His reputation has been made on his great ability to dissolve differences among many different groups or factions. This quality which he has displayed on many occasions will stand him in good stead in the present situation.

If trouble does come, in all probability it will arise from two sources—from the right wing Republicans, who will feel that the President is not "operating" as they think he should, or from the left wing Democrats, who will feel that political capital should be made of every issue looking to-

ward the election in 1956. Also there is deep cleavage within both of the parties between their two factions and this will undoubtedly erupt from time to time with unpredictable consequences.

Certainly the Democrats will not be in an enviable position. If they co-operate with the President and allow him to make a reasonably good record in this Congress, it will accrue to his benefit and their disadvantage in 1956. If they block the Administration and obstruct his program, the President can point to this as an explanation and excuse for any shortcoming and it will be difficult for the Democrats to counter this claim. However, the Democrats will have one potent weapon in the investigative power, and if they maintain control of the Senate and its chairmanships, they can be expected to make full use of this and whatever "political capital" it may generate.

Both parties are publicly proclaiming that they will fully co-operate in the interests of the welfare of the country, but as we go to press, *The New York Times* ably sums up the situation: "The President said publicly he is going to work for certain programs and if there are any road blocks thrown in the way of co-operation, he is not going to be responsible. Last week both sides were still speaking softly—but they were carrying big sticks."

—Helen Lineweaver,  
Washington Office

# About Books

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**Growing with the Years, 1954** report of the New York State Joint Legislative Committee on Problems of the Aging.

This 160-page report contains a fund of invaluable information on the problems and needs of the senior citizens of the State of New York, which are not radically different from their needs everywhere.

One finds here a new understanding of the strains, anxieties, and problems of age. Competent authorities have contributed to this report from their various fields of specialization. Significant data concerning the nutritional needs, problems of housing, and characteristic personality patterns will give any student of the subject a deeper understanding of this rapidly growing segment of our population. Positive suggestions are made in the field of job engineering in which industry might employ these older people with extreme benefit to both. Prejudice against the aged prevents understanding, and stereotyped conceptions hinder the adoption of effective programs. Studies of this kind will contribute notably to the breaking down of both.

By the nature and source of this

report, the Church has been completely omitted from the picture. Christians must maintain a vital interest in those who have reached their golden years and, with intelligent planning, the Church can contribute immeasurably to the enrichment of "the last of life, for which the first was made."

—Edward K. Trejz

**Effective Use of Older Workers**, by Elizabeth Llewellyn Breckinridge. Wilcox and Follett Co. 224 pp., including index. \$4.00.

Business and industry, whose present attitudes and practices are the source material of this study, will find this book of the greatest value. Elizabeth Breckinridge is thoroughly familiar with the field of gerontology and is the author of other valuable studies and papers in the field, especially *Community Services for Older People*.

Boards of our religious denominations, officials of local churches, and community service agencies can profit greatly from a study of the facts herein set forth. Attitudes on retirement itself of both employer and employee are presented dispassionately and hence effectively. The development of flexible retirement

programs by varying types of business and industry as reported in this book seem to point the way to a solution of this human problem.

The need of preparation for retirement and the place which good counseling can play in enabling the older worker to adjust to the leisure of the retired state are stressed.

The author speaks of concern for the older worker because he is a citizen, because he is important to business and to labor, and because we shall soon be older workers ourselves. To this we of the Church would add, He is our concern because he is our brother.

—*John Park Lee*

**In the Cause of Peace**, by Trygve Lie. The Macmillan Company. 448 pp. \$6.00.

Mr. Trygve Lie, the first Secretary-General of the United Nations, has given a highly readable personalized account of his seven eventful years with the UN. His analysis of the unfolding world drama is penetrating, but positive. Although the book is filled with words of wisdom, the author does not attempt to appear profound by arriving at conclusions echoing despair.

The former secretary-general peoples his memoirs with recollections and anecdotes of the fascinating and oftentimes perplexing personalities who make the UN a living thing. We are given a behind-the-scenes account of the workings of this inter-

national organization, which carries such heavy burdens in today's world. The discussion ranges with clarity and perspective over numerous intricate and complex problems, fully cognizant of their overtones of urgency: Palestine, Korea, Kashmir, Red China, and the future of the UN.

Mr. Lie never deviates from his role as an international statesman. Nonetheless, the integrity of the book is strengthened by the author's vigorous and forthright style. He hits hard but never below the belt. The persons who sought to frustrate his efforts—or who engaged in honest differences of opinion with him—are named but not in a spirit of name-calling. To be candid, yet free from malice, reflects emotional and political maturity; both are virtues which Mr. Lie obviously possesses.

What is the future of the UN? Mr. Lie would agree with his successor, Dag Hammarskjöld: "We must not blame the ship for the severity of the storm." The author holds to the conviction that, despite the intensity of the international tensions, the widespread hopes and aspirations which brought the UN into being were valid then and are equally valid now. He is certain that if given the support it deserves and backed up by the spirit embodied in the Charter, the worthy objectives of the UN shall prevail and serve both our own age and future generations in the cause of peace.

—*Paul L. McKay*



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## **List of Resources on Older Adults**

### **Bibliography**

*The Fulfillment Years.* From the National Council of Churches, 297 Fourth Avenue, New York 10, N. Y. 50 cents.

*Man and His Years.* From Health Publications, Inc., 216 N. Dawson Street, Raleigh, N. C. \$1.75 (paper-bound).

*The Best Is Yet to Be,* by Paul B. Maves. The Westminster Press. Any Presbyterian Book Store. \$1.50.

*A Letter to Our Pastor.* A printed leaflet suggesting what churches can do to explore and initiate a better program for older people. From any Presbyterian Distribution Service. Free.

*Bibliography on Church Work with Older Adults.* A mimeographed leaflet suggesting many resources for work with older people. From Office of Adult Work, 1105 Witherspoon Building, Philadelphia 7, Pa. Free.

### **Agencies for Information**

Presbyterian Board of Christian Education

Office of Adult Work, 1105 Witherspoon Building, Philadelphia 7, Pa.

Department of Social Education and Action, 830 Witherspoon Building, Philadelphia 7, Pa.

National Council of Churches—Department of Social Welfare, 297 Fourth Ave., New York 10, N. Y., and Department of Adult Work, 79 East Adams Street, Chicago 3, Ill.

Federal Security Agency—Committee on the Aging and Geriatrics—Washington, D. C. State committees on aging—statehouses, state capitals. (Many states have committees.)

National Recreation Association, 315 Fourth Ave., New York, N. Y.

National Mental Health Association, 1790 Broadway, New York, N. Y.

State mental health societies.

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### **Social Progress—Single Orders**

Single copy	15 cents
5—10 copies	10 cents each
11—24 copies	8 cents each
25 or more copies	6 cents each

### **Group Orders**

(to one address):

5—10 yearly subscriptions	80 cents each
11—100 yearly subscriptions	60 cents each

### **Club Orders**

(to separate addresses):

5—10 yearly subscriptions	90 cents each
11—100 yearly subscriptions	75 cents each

allow 2 months for new subscriptions

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# HUMAN RIGHTS DAY . . .

*December 10, 1954*

**Whereas** recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world,

**Whereas** disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

**Whereas** it is essential, if a man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

**Whereas** it is essential to promote the development of friendly relations between nations,

**Whereas** the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

**Whereas** Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

**Whereas** a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

**Now, therefore, The General Assembly**

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

*—The Universal Declaration of Human Rights*